/46 cont./

551 601 wish to infer at the outset a marriage, formerly prescribed, with the matrilateral female cross-cousin. One must remember, [183] however, that the present state characterized by a great degree of freedom, in other words, by a degree of "information" or of greater entropy, is also found in the performance of ceremonies, such as in the narration of myths and legends, these expressions of the spiritual life of the Carajá which allow great freedom of variation around a principal theme stubbornly preserved. — Finally teknonymy guides the reciprocal terms of grandparents and grandchildren, so that the grandparents, designated according to their sex, reply by the same word, even if the grandchild is of the opposite sex.

561 554 615 Before finishing my article, I must quickly touch on the last two columns of Murdock's attempt. The Carajá distinguish, by speech and by ornaments, age grades. At the same time, an idea of stratification is outlined in the fact that political and religious roles are the heritage of only one of the three patrilineal groups with an endogamous tendency. It is tempting to think [567] of the classes or castes of the Guaycurú /Guaicuru/, for example, and since there are reports which speak of temporary slaves, Murdock's information in this direction must be corrected (A1, with a tendency towards Ci, instead of O; column 14). The 628 621 villages are politically autonomous, but the Carajá themselves unite some villages in amphictyonies for the performance of 622 621 certain ceremonies. The hereditary succession of the chiefs goes in the patrilineal line, a grandson being chosen as the candidate, or, if one is lacking, a granddaughter. Consequent- [178] ly, there is a temporary matrilineal succession in the heart of the patrilineal group, for which there is reserved the role of the chief, who, incidentally, is on the way to complete disappearance (thus: Pp and m, for the Carajá themselves, Ap and m for the Javahé and Chambioá /Shambioa/; column 15).

121 [178] You would not wish me to end on this melancholy note. I repeat: a people small in number and too little known, despite appearances, is in the process of losing at least its traditional aspect, which would have been fascinating for comparative sociology as well as for the history of the South American Indians.